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The Masonic Craftsman

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of Freemasonry*

In This Issue: Should Jurisdictions Be Unified?

September, 1936]

MASONIC CRAFTSMAN

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NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION
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VOL. 32 SEPTEMBER, 1936 No. 1

ELECTION During the period between now and election day the ears of men and women will be bombarded with all sorts of arguments glorifying the virtues of candidates for public office. That there will be much that is false uttered by orators of all parties goes without saying—it has ever been so.

The sensible person will consider the salient characteristics of the individual candidate, his past record, and the principles for which he stands. There will be difficulty to some in determining these latter, but the record of the individual will serve to clarify judgment and make decision easier.

That the nation is at a crossroads is the general belief—the country can go forward or it can take a step backward which will cause it to lose all the advantages gained under the American system of government procedure which are the fruits of its endeavors since Washington's day.

Comforting to Freemasons is the knowledge that many men of the fraternity have been eminent leaders in the advance of American government to present preeminence.

It does not necessarily follow that all Masonic public office-holders have been great leaders, however, or that the fact of a man's fraternal affiliations qualify him for high office. The two leading candidates for the office of president, for instance, are members of the Craft. The individual voter must be prepared to make his own decision as to the relative merits of each to direct. Every Freemason neglects a civic duty when he fails to vote. Basic qualities of true Americanism are essential in a candidate to insure a reasonable continuance of happy citizenship. Straight thinkers will sidestep Utopian dreams which are visionary and impracticable, and follow reason in their VOTE!

33rd There is a peculiar thrill which in the minds of some is almost akin to reverence when in awed tones the words are heard, "he's a 33rd degree Mason."

This degree, which is the highest that can be conferred in the Ancient Accepted Scottish Rite, is almost invariably granted as a reward for long, faithful and distinguished service to the Craft. It is held by about as fine a lot of men as may be found in these United States of America. Thirty-thirds are the cream of the Craft insofar as the Scottish Rite is concerned.

The recent meeting of the Rite in Atlantic City was characterized by the attendance of many of the ablest Freemasons in the country. Their deliberations constitute an evidence of the complete sanity of a considerable group of prominent men in disturbing times. The Sovereign Grand Commander, Melvin Maynard Johnson, past Grand Master of our own Massachusetts, true to the high tradition of his office, sounded the keynote of an interesting intellectual gathering. We hope to have more to say when his Allocution is obtainable for reproduction.

Massachusetts men will be pleased to know that Claude Leroy Allen, present Grand Master of Masons in Massachusetts, was among those honored by elevation to the 33rd degree at the recent meeting.

STAR Annually we are reminded through the "Proceedings" of the Grand Chapter Order of the Eastern Star of Massachusetts of the fine job which is being done by that splendid organization of the wives and sisters and daughters of Freemasons.

With a total present membership of 52,956 in 207 chapters the Order shows remarkable virility and an unconquerable spirit of progress.

Its financial transactions are not small, for with an income of \$52,046.23 it has expended for the maintenance of its beautiful Home \$26,066, and for general purposes \$13,033.

The admirably edited and well printed Proceedings covering the activities of the Order comprise 409 pages and cover, and are a glowing testimonial in lucidity and informativeness to the ability and devoted service of the grand secretary, Mrs. Carrie A. Cushing, who is indeed a veteran in point of service to the Star.

There has been a loss of 2,024 in membership during the past year, but a slackening in this respect is in evidence, and new members affiliating to the number of 1012 show that the Order is in a healthy condition.

This Craft auxiliary is too well known to need elaboration. It is sufficient to say that it is accomplishing a worth-while work, is staffed by a devoted corps of capable officers. THE CRAFTSMAN has pleasure in commending it to the favorable consideration of all its readers, and prophesies for the Most Worthy Grand Matron, Mrs. Frances E. Douglass, of Chelsea, Massachusetts, a new and brighter Star, with added gleams of lustrous beauty to its already radiant points of brilliancy.

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Alfred Hampden Moorhouse, Editor and Publisher.

September, 1936]

MASONIC CRAFTSMAN

WAR What is this plague which possesses so large a part of the world? Can it be that all the civilizing influences brought into existence through centuries of education, of painful progress through patient toil and research, of study and effort by the finest intellects is to give place to the atavistic impulses of the savage? Are the splendid creations and traditions which are the fruit of intelligent toil and which have brought inestimable comfort and benefit to all people to be destroyed by the ruthless god of war?

These men or monsters who would refashion the world into one of their own making, of brute force, prostituting the power of modern might in machinery and methods—are they of flesh and blood, with human impulses and families of little ones, perchance? And why do men anywhere, in the face of the known consequences of war with its unutterable agony, broken lives and soul-destroying influences permit for a moment even the thought of such a dire catastrophe?

We cannot believe that the home-loving German or Italian or Russian or Spaniard contemplates with feelings other than those of disgust this plunging into chaos of all the things he holds dear.

And of his leaders! those men who strut and declaim, filling the air with lies and vile vapors against the integrity of his neighbor country — for what? Surely these, if they have seen the mutilation of war, must in their saner moments hate themselves for their foul designs.

Intellect properly directed *can* bring to the race unlimited happiness. Truth and equity *can* be made to govern—by men of good will. But in the maelstrom of false propaganda with which the world is at present flooded, the emotions of individuals may be worked up to an evil pitch that seems to have no limit.

Freemasons as a part of the responsible and decent strata of society owe it to themselves and to the principles for which they stand to use every possible means in their power, in every way and in every place to denounce this propaganda for war . . . striving to inculcate peaceful ideas by every means in the minds of all with whom they come in contact. Great deeds may have been accomplished upon the battlefield, but greater deeds by far lie within the power of those who earnestly seek to benefit their contemporaries: to insure to posterity a modicum of happiness by espousal of the cause of peace.

TRENDS Civilization can to a very great extent be tested by the importance of the individual. The most civilized countries in the world are those where the individual counts for most, and the least civilized countries are those where the individual as an individual, as a spiritual and rational being, counts for least.

There exists a deep-seated "error" of independence

as opposed to interdependence between different States and communities of the world. The European anarchy, for instance, leads straight to the concentration of power in the hands of the State. Fear makes frightened people huddle together like a flock of frightened animals. Fear is the child of European anarchy; of the mighty armaments which are themselves an expression of that anarchy. The greater the fear, the greater the power of the State.

The more widespread the fear of attack the easier it is for the State to put forward the argument that the individual, with his wishes and his peculiarities and his heresies, and all minorities of the community have to suppress themselves in the higher interest of national strength and national safety.

Evidence of the truth of this lies all about in the changes toward intense nationalism and away from the democratic ideal. There is infinitely less freedom in the world today than before the War. The League of Nations, though most useful for dealing with small offenders, has shown itself to be incapable of dealing with great offenders, and utterly indispensable as it is in the complete absence of any thinkable alternative, it remains more of an ideal than a controlling force.

Dictatorships are children of the great upheaval produced by the War, not only of the great material and economic upheaval, but of the great revolution in men's ideas. Young people have been born into and grown up in a world of suffering and confusion and strife, and in places like Germany at any rate, of political humiliation, with memories of defeat and disaster in their minds and in their hearts. No wonder that the old ideals make so little appeal.

Every dictator has a good deal to show for his run. He can get things done; sweep things out of the way; but all the time he is trampling on the spiritual freedom of the individual. The longer his rule lasts the more people he disappoints; the more those instincts deep down in human consciousness of self-determination and self-realization will begin to assert themselves.

In America we pride ourselves that we are free from European entanglements, but there are forces at work within the structure of our own particular civilization pulling away at the base of the democratic principle. Federal domination of human activities in a variety of fields and a multitude of ways is one of them. No man, whether he be a Freemason or not, will willingly allow those vital things for which his ancestors fought to be brought to nought or changed to that new form of government which is destructive of human ideals and which today characterizes much of the older portion of the world.

We are again prompted to remind our readers of that admirable motto of the Grand Lodge of Masons in Massachusetts: FOLLOW REASON.



A
Monthly
Symposium

Unification of Jurisdictions

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UNIFICATION SURELY NEEDED

By Jos. E. Morcombe
Editor Masonic World, San Francisco

SHOULD the Jurisdictions be Unified for More Effective Functioning?" Our question for the month does not, in our opinion, contemplate the merging of jurisdictions, or a possible movement toward establishment of a General Grand Lodge. The query envisions a lesser and more easily arranged program, looking to an increase in collective action, wherever possible, as likely to increase the influence of the American Craft in a time when strength must be shown to command respect.

Those who advocate a national governing body, among whom this present writer is to be counted, are also concerned that the various state organizations shall be maintained intact. It is held that the existing grand lodges would thus be able to function to greater advantage, if the larger questions of policy were given over to a more comprehensive body. There could be a concentration on matters peculiar to the jurisdiction, and which to a considerable extent will differ as between the number, because history, tradition and environment have marked out the course of progress hitherto.

But formation of a General Grand Lodge is matter for the future. It will require a course of education to enlighten the brethren, and doubtless many difficult and disheartening experiences before the need for such a governing plan is made manifest. Such change must and will come, forced by a growing conception of its necessity or made imperative by pressure of circumstances.

In the meantime the need for an increased unification is illustrated anew each year at the meetings of grand masters. These distinguished brothers bring their varied experiences to a common scrutiny and subsequent discussion. The programs increase in value and interest as time goes on. It is found how greatly the jurisdictions vary in custom and methods. Even the ordinary interchanges between grand lodges are made difficult and sometimes embarrassing because of such stupid differences. Very cautiously suggestions are made that may to some extent make more simple and unify such divergent methods.

Again one who understandingly reads the reports on fraternal correspondence, written usually by broth-



ers of skill and vision, will deplore the lack of unification existing between the many grand lodges. There is seldom complete agreement in any line of thought, sentiment or method. This is not to say that a dead level of Masonic thought is preferable. With essentials agreed upon, interpretations or glosses may and should vary, lest thought harden to mere routine in expression. But the interminable arguments that have vexed administrations and jurisprudents through the years might in most cases have been avoided had there been agreement and unification upon essentials.

To unify the jurisdictions by absorption or merger is unthinkable. Not even the smallest and weakest grand lodge would give up its cherished identity and individual existence. Therefore, unification, as must have been the sense of the one who proposed the subject, here refers to methods that would bring the jurisdictions into closer accord. In union there is strength, and whatever increases unity adds to the strength of Masonry. Likewise the way would be made clearer for a General Grand Lodge, the ultimate unification of the institution and the certain development of American Freemasonry.

UNIFICATION HAS MUCH MERIT

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston.

ANY approach to the question of whether or not the unification of Masonic jurisdictions for more effective functioning is desirable must of necessity be cautiously made, for the implication will inevitably follow of the surrender of a fundamental feature in the government of the Craft as it now exists and the substitution therefor of a *national* grand lodge—a topic fraught with potentialities of much controversy.

One of the striking characteristics of the American system of government is its division into forty-eight units of distinct and separate sovereignties. The interests of these units in the broad plan are the interests of men living within limited boundaries varying in size from the comparatively tiny state of Rhode Island to the vast domain of Texas, a state greater in area than the whole of Europe exclusive of Russia, and containing varying degrees and densities of population ranging from the highly industrial, crowded centers of Massachusetts to the stretches of almost illimitable prairies



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where even one's nearest neighbors are frequently miles apart.

The problems of the different states are peculiarly individual to their own economic and social condition; distinctly different habits of thought prevail in the South from those in the North, for instance. Basic racial stocks vary greatly. The focal point of the multiplicity of interests of the nation lies in the capital at Washington, D. C., and we daily see in the headlines how that center of argument, of conflicting standards and extremes of political emotion influences or reflects public opinion.

We would not wish to abandon the federal government, nor would we wish to see the rights of the states jeopardized. Each has its own function and, while jealousies crop up and there is often conflict of interests, the present system has in the main proved successful.

The Masonic plan follows a somewhat similar form. Each state has its own jurisdiction, presided over by a grand master, who in a sense is supreme dictator. Freemasonry, however, constituting as it does a homogeneous aggregation of individuals embarked upon one common enterprise, the provocative problems embraced within a vast variety of economic and political interests should not concern it. While maintaining the integral rights of the forty-eight grand lodges over their own jurisdiction in matters of local importance, questions do arise of national Masonic consequence which might more effectively be handled by a central body or organization set up for that purpose.

During the rather brief tenure of a grand master in office, he has scant opportunity to bring to effect any broad program of Masonic education, for instance. Whatever plans he may have for the betterment of the Craft in his jurisdiction may be and frequently are nullified by the doctrines and decisions of his successors.

One argument in favor of a national Masonic body—call it a national grand lodge if you will—is to see that all the interests of the Craft at large are conserved, and that a continuity of effort along definite lines is maintained. Vexatious questions of jurisprudence might better be handled through such a body. International relationships would be clarified and strengthened by unification.

The question is too large to be covered within the compass of this symposium. There is surely need for some central agency in Freemasonry in the United States which will be representative of the Craft in its entirety and which can speak for it authoritatively, in a national sense and in the councils of world Freemasonry. Whether this should be a Board of General Purposes, a National Grand Lodge, or whether the scope of the existing Masonic Service Association could be widened to serve as a base upon which to build is a matter for fuller consideration and discussion.

A plebiscite on the subject with all the facts properly set forth for the enlightenment of the Craft would probably be the most effective way to settle the question.

NOT PRACTICAL NOR WISE

By J. A. FETTERLY
Editor Masonic Tidings, Milwaukee

OUR question for discussion this month implies many of the same conditions and arguments as were applicable in discussing the subject of a National or General Grand Lodge. Arguments favorable to the one proposition are equally as relevant to the other. Of course, in considering a general Grand Lodge for the United States, it was generally assumed that state lines would be left practically undisturbed for the settlement of local or state problems, whereas the present subject considers their change if deemed wise in the interest of efficiency.

In a way the subject is related to that other vexed one of the merging of two or more weak lodges for reasons of economy and efficiency, except that there are additional problems of differences of ritual, historical traditions and similar problems to harass the proposer.

If the different grand jurisdictions had a common ancestor with similar histories and traditions, the subject might be approached with some confidence. Objections that would be bound to arise now because of differences of ritual and varying histories, when added to those of local pride and jealousy to our mind makes the proposal entirely impractical and impossible of solution.

Is it to be supposed for one moment that Massachusetts or Texas with their glorious individual traditions and histories would even consider losing their individualities by merger with some adjoining territory—even though it could be indubitably proved to be economical and more efficient? Would Wisconsin consider being merged with Michigan? One derives from New York, the other from Missouri. Both histories are glorious, but they differ in tradition as they do in ritual. Both are rightfully proud, and neither would consider losing its individuality.

While we can conceive of economies that might be affected by mergers of some grand jurisdictions with others—one Masonic Home might do for both—and while greater efficiency might thus be developed, to our mind the peace and harmony of the Craft can best be maintained by the observance of state lines in our jurisdictional territory. Badger Masons are proud of their name, proud of their history and proud of their standing. They do not wish, nor would consider changing to either the Wolverine name or history. The same is true of Michigan Masons as well as of California or Florida Masons.

To us it seems conclusive that Freemasonry in these far-flung reaches of the United States can function more peacefully, more harmoniously and probably as efficiently and effectively under the present system of State Grand Lodge boundaries as under any other plan so far suggested.



NOT DESIRABLE

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

PRECISE definition of the word "unified," as meaning to consolidate into a single unit, would make the term exceedingly broad and comprehensive and one having a wide scope. If our topic, "Should the jurisdictions be unified for more effective functioning," is taken in this sense and as applying to the organic structure of Masonic grand lodges, we have before us, somewhat disguised, the question of a supreme or general body, invested with full legislative, judicial and administrative authority. However, there may be varying degrees of unification, ranging from the absolute to that which would be merely co-operative or advisory.

We prefer to interpret the subject under discussion in the sense that it refers to more intimate fellowship and intercourse, to the end that more effective functioning may be attained in what already is a complete unity of purpose and objective. It is obvious that unified direction will tend toward converting latent or



OLIVER HOLDEN

By SAMUEL HENRY LONGLEY, K.T. 32°

For almost a century and a half the inspiring notes of the hymn "Coronation" have filled the churches of America with their melody. Yet how many of the Freemasons who joined in singing realized that it was composed by a brother Mason? Oliver Holden was a member of King Solomon's Lodge of Boston, and was made an honorary member in 1808. He also presented this lodge with an ivory gavel that was used by all masters after that time. "Coronation" was composed when Brother Holden was 28 years of age, and just after the birth of his first child. It was sung by the composer for the first time in the church at Charlestown in 1793, and was published in the *Union Harmony* the same year. During the Civil War it was frequently sung by soldiers both on the march and on going into battle.

Brother Holden was born in the town of Shirley, Mass., September 18, 1765, in an old farm house that still stands on the hill of the town. He was trained to be a carpenter, but had no taste for that work, as his delight was in music. Charlestown had been devastated during the Revolution and when the war was ended, people returned to their homes and the work of rebuilding attracted many others, including the Holdens. Brother Holden appears as a real estate dealer there in 1787.

When Brother George Washington, then President of the United States, visited Boston in 1789, Brother Holden was selected to train a choir to sing a welcome. They were stationed across the street from the Old

potential influence into concrete power, yet it is not so certain that this will be accomplished by regimentation. Destruction of individualism and initiative may spell loss instead of gain.

It is axiomatic that in unity lies strength and that co-ordination is productive of efficiency. Intimate, sympathetic contact between jurisdictions is therefore highly desirable. Perfect unity of purpose, principles and ideals already exists, and this is of supreme importance. The methods to be employed to attain the objectives of the fraternity, the mechanics of organization, the regulations and statutes which each grand lodge deems most effective and convenient, are incidental. Variations in them are of no greater moment than lack of uniformity in ritualistic phraseology and ceremonial observances. Those who would prescribe how Freemasonry should be practiced, who would standardize and restrict the manner in which its work shall be done, fail to recognize the cardinal principle of individual responsibility and liberty of action and conscience which permeates all that is taught by the Craft.

There is always room for greater spiritual unification, helpful co-operation, friendly intercourse and more intimate contact; material consolidation will not produce more effective functioning.

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volumes, and this was followed by "The Worcester Collection of Sacred Harmony" that was printed by Isaiah Thomas, of Worcester. Brother Holden passed away September 4, 1844, and was buried in the old Phipps burying ground in Charlestown, but no monument marks the spot. A tablet has been placed on the brick wall near by.

The old parish of Shirley has erected in its meeting house a bronze tablet bearing the features of Brother Holden and an inscription in his memory.

The old organ on which he composed "Coronation" is in the house of a descendant, and resembles one of the old-fashioned secretaries of the colonial period. A brass plate tells us it was made by Astor and Company, of London. The pipes are hidden in the upper part, and the bellows is in the lower part, and worked by a treadle in the front.

"Old Coronation will keep the memory of Brother Holden alive through many centuries yet, as it has in the years that are passed."

The Companions of the Tour of France

By MARIUS LEPAGE, Laval Mayenne, France

Member Philalethes Society

Translated by CYRUS FIELD WILLARD, F.P.S.

Some years ago, I was riding my bicycle, one fine day in vacation, along the shady paths of our sweet land of Mayenne. (Translator's Note—Mayenne is a department of France, in Brittany). All at once, at a turn of the road, I perceived the skeleton of a steeple pointing towards the sky, like a blackened stump with its burnt beams.

I had arrived without my noticing it at the church of La Bazouge de Chemere, which lightning had destroyed some weeks before.

Curious as to ancient things, I penetrated without waiting into the sacred enclosure, and stopped to contemplate with a quite legitimate curiosity the heap of fallen stones, the old saints decapitated, the melted bells which had crashed down on the pavement of the principal nave.

Then turning towards the apse and examining the principal altar, what was my surprise when, in the midst of the smoke-blackened stones, I discovered a slab of white marble intact, bearing a symbol engraved on it, which I well knew!

Encircled with a crown of clouds, the triangle shone in splendor, presenting in its centre the Hebrew tetragram, whose letters form the sacred name of Jod-He-Vau-He. I came away thoughtful and agitated by this chance discovery, which opened new horizons before my mind's eye.

What Companion stone-cutter, what Master Mason of days of old had thus marked his work with the symbol of initiation? I could not prevent from rising to my lips the song of the Carpenter Companions:

"Our art has imbibed its richness,
From the temples of the Eternal.
It has taken its law of nobleness
By placing its seal on the alter supernal."

When my friends of the University asked me this year to give them a lecture, I saw again the luminous delta, and I thought it would be well within the traditions of our group to bring again before you the working men of past centuries and to make live once more, as much as I could, the legend and the history of the Companions of the Tour of France.

For they have indeed been slandered, those Companions of long ago. I remember the legends and stories which ran around our country-side at eventide. It appeared, according to the sayings of the old men with white hair, that in the societies of Companions the strongest made a good meal at the expense of the more cowardly. Afterwards they called up the devil in a cemetery, or at night at the meeting of two cross-roads. The devil came with his legions of little devils, which must have been very interesting to see. Sometimes peculiar cries and sharp howlings were heard.

Some said, "It is the night-hunt or the witches' sabbath. The witches mounted on their traditional broomsticks are going to the meadows, there to dance by the light of the moon."

But others murmured quite low: "They are the Companions of the Temple, who are receiving a new Brother into their body tonight, and they are making him sign

a compact with the devil. He who stays awake until one o'clock in the morning, will see Satan pass through the sky under the form of a carpenter's square of fire."

All these legends are not nearly as frightful as this,

and I am going to trace rapidly the history of the

Companionship from the time of the Biblical reign

of King Solomon down to the Companions still existing in our days.

At that time King Solomon wished to build a Temple, which should be the most beautiful of all, and a sacred place to which the people could come in crowds to adore the Eternal. But the prince who in his exceptional wisdom had been able to determine the idea of the Temple and draw up the general plan, felt himself unable, by himself, to direct its building and to maintain order in such an army of workmen.

He inquired then for an architect (Greek, architect-head builder) and had come from Tyre an artist of incontestable ability possessing this art, even to its smallest detail. His name was Hiram.

The latter organized the labor in an equitable manner, by proportioning the wages to their abilities. He divided the workmen into three classes: Apprentices, Companions (or Fellows of the Craft) and Masters. When a workman became a good and artistic artisan, they recommended him to Hiram, who made him come to his council chamber, saw, after serious interrogations,

State House, and when Brother Washington came to a point where a triumphal arch had been erected, the choir burst forth with this hymn:

*Great Washington, the hero's come;
Each heart exulting hears the sound,
See! thousands their deliverer throng,
And shout him welcome all around.
Now in full chorus bursts the song
And shout the deeds of Washington.*

Brother Holden conducted a music store in Charlestown for many years. He was also justice of the peace, and in 1818 represented the town in general court. During these busy years he also taught singing schools, and found the time to write many hymns and songs. His first volume, entitled "America's Harmony, containing a variety of airs, suitable for Divine Worship, or Thanksgiving, Ordination, Christmas, Fasts, Funerals and other occasions; together with a number of Psalm Tunes in three or four Parts, the whole entirely new, By Oliver Holden, Teacher of Music, Charlestown," was published in 1792. Most of these had been composed in answer to the public demand for his works, and this book met with universal favor after it was published. His truly devotional spirit appears in every piece in this volume. This won a reputation for him and a place among hymn writers of the day.

The following year he published "The Union Harmony or Universal Collection of Sacred Music" in two

tions his abilities, and while encouraging him to continue, promised him a certain reward.

Each change in wages produced likewise a change in degree. The Companion was then conducted to the underground chambers of the Temple, where they gave him further initiation. He received passwords and signs of recognition which should serve him in order to receive his new wage.

Unhappily, it is the nature of man to be more satisfied with himself, than with his fate. A number of workmen believed themselves to be superior to the situations which had been made for them. Certain Companions imagined that the mastership was their due (Translator's Note—"Companion" is the name of the second degree in France today), which some one persisted in refusing them:—this supreme promotion of which they judged themselves to be worthy.

Three evil Companions plotted one day to wrest from Hiram the password of the master, which would permit them to travel abroad and receive a superior wage to that which they had been receiving. And in the original legend of the Companions, events were rushed into that were dramatic in their suddenness and sobering from their results.

The plotters hid themselves at the three gates of the Temple at the hour of noon, when the drowsy workmen were no more busy at their work. It was the hour Hiram had chosen, the hour of noon, when he went forth on his round of daily inspection. He arrived, in order to go out, before the south gate (or door) and the first Companion came toward him threateningly and demanded the master's word. "Work and you will be rewarded," the architect replied. The other struck him with a heavy ruler of iron which was intended for the throat, but shifted to the shoulder, partially paralyzing the right arm. Hiram fled to the west gate (or door) and there the second Companion, furious at not being able to extort from him the information he counted on, struck him over the heart with a heavy square. The master reeled and staggered, and almost gave himself up for lost. But he directed his steps towards the East gate, (or door) where the third Companion was waiting. The latter summoned him to give him the secret he had so well guarded. "Better to die than be false to duty," replied Hiram. He fell immediately, struck dead with a blow of the mallet, full on the forehead.

The three Companions, frustrated in the attempt, took the corpse and hid it near the Temple, under a pile of rubbish from the building. And the symbolical acacia soon raised its perfumed branches over the tomb of the just.

I shall not relate to you the end of this story, how the wicked Companions were punished and how the master was raised from the dead. But if I have started somewhat late on the story of Hiram, it is because when the split in the Companionage is mentioned, of which I shall speak later, we shall see the Companions of the different rites (or rituals) mutually reproach each other for the murder of Hiram, and give themselves up to regular pitched battles with the intention of avenging him. (Translator's Note—See Gould's "Concise History" p. 58, that the legend of Hiram was known to Companions as early as 1648, and on

p. 59 the others lay his murder to the Companions who called themselves "Children of Solomon.")

The legend, which comes down to us, gives us Solomon and Hiram as founders of the organization of Companions, and it pursues across the centuries its golden pathway. They were Companions, who in Egypt built those tremendous Temples and the colossal pyramids in the heart of which repose the Pharaohs. Companions also, if we are to believe the tradition, were those two Carpenters who worked at Nazareth, and were called Joseph and Jesus.

Those who exercised the same calling and grouped themselves together in order to be stronger, were led to choose suitable formulas understood only by those interested. The need and usefulness of recognizing each other, or of causing one's self to be recognized by comrades attached to the same class of labor, made them adopt certain startling methods, to distort or exchange syllables, to allot to them a secret meaning, intended to include in a symbol understandable alone to those initiated, the same ideal and the same faith.

The Companions dispersed over all countries, and after a long period of time, of which we know nothing, we find them again at the cathedral of Orleans. The years which follow are painful to them. Faithful spirits, and loyal, but independent and jealous of their liberty, they are without ceasing exposed to the intolerance of the people of the church, who entrap them and persecute them because of their mysterious rites, to which they remain obstinately faithful.

They found security only in a place situated not far from Marseille, then called the Desert, and now known under the name of Sainte-Baume. (Holy Balsam or Balm) For many centuries the Desert was the place of rendezvous for the travelling Companions; in our day it has become a venerated place of pilgrimage. It is from there that the Companions departed, and now depart, in secret, for unknown countries, where they have need of their skill. Charlemagne (768-814, A. D.) called a great number of them from Byzantium (Constantinople) and confided to them important works. These are they who without doubt introduced, at Aix-la-Chapelle and in its neighborhood, the Byzantine style that dominated the monuments of that period. (Translator's Note.—These Byzantine Masons were undoubtedly the Dionysian Architects which Mackey in his Encyclopedia of Freemasonry, under the head of "Dionysian Architects" tells of having their headquarters at Teos, not far from Byzantium, and which persisted down to the last Crusade when they passed over into Europe and became the Travelling Freemasons of the Middle Ages)

There is a new gap in their history; then at the end of the eleventh century (1096) we see them under the banner of Godfrey de Bouillon en route for the Crusades, when they reached the same place where their organization began. Were they then warriors or builders? It is probable that they took a considerable part in the works of art with which Palestine was then covered, and which made it resemble a little France, with churches and fortresses, with enclosures crowned with crenellated and machicolated architecture.

Acting jointly with the Knights of the Temple, they returned to France with them, when the Turks retook that country of Palestine. It is without doubt that here is the origin of that legend which tries to see in Jacques de Molai, the Grand Master of the Templars, the founder of the Companionage. Provence is covered with monuments which they built; Avignon has its bridge and its Palaces of the Popes, while in Valence is a temple where they celebrated their rites.

It is claimed (with a view to have their independence consecrated) that the lay architectural associations, united among themselves by bonds of strict solidarity, had requested of the Pope the exclusive monopoly for the building of all religious edifices in Christendom. Wishing to encourage such a pious enterprise, the Court of Rome took the Masonic brotherhood under its especial protection by declaring that its members ought to be everywhere exempt from imposts, taxes and forced labor. It was these privileges that were granted by Nicholas III in 1277, and confirmed by Benedict XIII in 1334, which procured for these protégés of the Holy See the name of Free Masons.

The patronage of the Sovereign Pontiffs explains the favor that Free Masonry met with from all the Christian Princes. In those times of religious fervor, they could not have anything else but sympathy for the builders of churches, who spread progressively over France, Great Britain, Flanders and to the banks of the Rhine, from whence they penetrated into all Germany.

Everywhere these associations left monuments of a peculiar style called Gothic, or more correctly, ogival. These are masterpieces of which the uniformity of style seems to be an index to an international understanding, maintained during centuries, among the builders scattered all over Western Europe.

All these corporate bodies submitted to severe laws and had their special statutes, which were well-considered, and above all were those of the Companion stonemasons and mason builders of cathedrals. This art of proportioning the different parts of a building, of erecting the spires and audacious steeples, and of curving those grandiose arches under which the sound, instead of being diminished, took on a more harmonious amplitude, seemed a magic art. These Companions were wanderers. Wherever they were called, there they went. Then was a marvelous flowering of cathedrals:—Strasburg, Cologne, Rheims, Paris, Chartres.

In all these one will find in some obscure corner, carved in the stone, the signature of the Companion Masons. We shall see these cathedrals again when studying the philosophy of the Companionage, for there is the book of stone on the leaves of which the Companions have carved their rebellions and their hopes.

But little by little a slow work of disintegration was operating in the heart of this community, a disintegration which caused the breaking up of the Companionage into several rites, different and often hostile.

In order to understand what came to pass, it is enough to recall the state of intellectual fermentation which characterized the end of the Middle Ages. Could the Companionage live in this breath of liberty without

feeling the effects of it? They go away, over mountains and through valleys. They are the secret instigators of all the great rebellions in religion, the young Shepherds, the Albigenses, the Waldenses, the Protestants and the Calvinists.

The Companions, feeling themselves entrapped, with the group of builders persecuted sometimes by the kings and sometimes by the bishops, and indeed believing that their mission had ended, and not feeling powerful enough to continue their work of material beauty, made appeal to the savants, to the philosophers, the artists, in a word to all those who were thinkers. And the Companions said to them:—"It is now to you, who have a brain and think, to bring to the masses spiritual beauty. Thus you will complete our work; that is, to give more happiness to suffering humanity."

The old Companions' signatures are now effaced and the Square and Compass now make their appearance. (That is why we have the English old Masonic phrase of "the Square and Compass," which is the exact and literal translation of the Companion's phrase of "l'Equerre et le Compas" and shows the derivation of old English Operative Masonry from the Companionage.—(Translator's Note: This shows the birth of a new Society, and Freemasonry received its first constitutions at Strasburg, in the month of April, 1459).

Yes, the Companions have brought their tribute of beauty; for their brains conceived those marvelous works which their skillful hands have made realities. But contrary to what they then believed, their mission has not ended. While Free Masonry is going to grow greater, the Companionage will follow on its side a new route, a road sprinkled with brambles which we are going to assume, down to our days.

The Companions, then united in one single rite, were divided into three, who were at times ferocious enemies:—that is

The foreign rite of the Obligation of Liberty, or Children of Solomon, which admits into its ranks men of all nationalities and of all religions.

The rite of Maitre Jacques (Master James—Jacques de Molai?) which requires all its members to be Catholics.

And the rite of "Pere" Soubise (Father Soubise) in some things very much like that of Maitre Jacques. (Grand Maitre Jacques de Molai?)

In the heart of these groups was formed a complicated confusion of subdivisions: Companions of the Obligation of Liberty, Traveling Companions, Gavots, Devorants, etc., such a swarm of names that a profane at first sight could not tell where he was. As to the origin of these dissensions there exists a profound obscurity. (Translator's Note. Another writer on this subject says it is due to the efforts of the Roman church to force the Companions to all become Roman Catholics, which the Foreign Companions refused to do and struck at Orleans in 1287; and he intimates that Pere Soubise formed the apprentices and a few followers who were Catholics into the Maitre Jacques organization, the carpenters also Catholics, being all formed into the Father Soubise body. The Encyclopedie Britannica says the cathedral at Orleans was started in 1287)

What means this interminable and bloody question of the murder of Hiram in the stone yards of the Temple at Jerusalem, taken seriously and in its most material sense by the Companions in France? Each society hurls back to its rival this terrible accusation; that is, as to who will wash their hands of this crime, or will cover them with white gloves in order to show their innocence. They provoke each other, they club each other to death or they strangle each other, in order to avenge the murder of Hiram. The stone cutter and mason who erects a house is the irreconcilable enemy of the carpenter who roofs it. For a word, a sign or even a look, blood flows. In the heart of the same corporate bodies rivalries exist. During four centuries, in the cities as well as on the road, the staves of the Companions were crossed in combat.

All writers of the Companionage have related, while deplored them, the fratricidal and bloody combats which took place between Companions belonging to the different rites. The motives for them were often of the most futile; rights of precedence, color or dimensions of the ribbons, length of staff, and other pretexts just as puerile.

But this spirit and fire always preserved their rights. For proof of this there is the story which I cannot refrain from relating to you of a quarrel between the stone-cutters of the rite of Solomon and those of the rite of Maitre Jacques. The two rival groups found themselves one day engaged in erecting each a building opposite to the other. In each building constructed by the two rites was left a rough stone which was not to be cut or carved only when the building was finished. The oral legend tells us the Companions of Maitre Jacques carved on this block of stone a horrible grimacing monstrous face, while hanging from its mouth was a colossal tongue which was sharpened and turned up at the end. They were delighted with their masterpiece, and were astonished that the Companions of Solomon did not seem to be ruffled at what they had intended to be an insult. But the reply was eloquent. (Translator's Note: What the Companions of Solomon carved on their block of stone must be left to the imagination, as if it were fully described it could not be printed and go through the mails. But the French writer speaks of "superb rotundities" carved on the other block).

However this may be, whether by sculpture or by battle, the struggle continued until near the middle of the last century (1839-40). Then a Companion joiner, Agricole Perdiguier, made his tour of France, preaching the union of all the Companions, to whatever rite they might belong. George Sand, in one of her most beautiful books, has celebrated the unhappiness and the virtues of the Companions of the Tour of France. Little by little, their hatreds softened, and the combats ceased. And in our days, the Companions, at last reconciled, are going to take up again, on a new basis, their work which has been interrupted for the moment.

We are now going to forsake generalities and live as a Companion. During some minutes we are going to make our Tour of France. Before setting out, it will be necessary for me to explain some terms which

might surprise you. The Companions use among themselves a special language all in symbols. You might listen to two Companions conversing for an hour in French, without being able to understand anything of their talk. An entire menagerie would pass before you: "dogs," "monkeys," "foxes," "sparrows," and what do you know? Bizarre names would shock you, and you would remain speechless before this slang that Victor Hugo or Jean Richepin might have used.

At first, each Companion, with the exception of those belonging to the Jacques and Soubise rites, loses his own name in the course of initiation and receives a Companionage name. This was formed from the name of the city or of the country where the Companion was born, and then of the declaration of some dominant trait in his character or physical make-up. Thus we have all those striking names, often poetical, which sing in our ears: "Tourangeau the Well-Beloved," "Perigord the Loyal Heart," "Nantais of the Good Conduct," "Parisian of Frankness," "Agenais of Good Deportment," "Bigourdan the Big Foot." On all the Tour of France there is a fanfare of surnames, as savory as the dishes of the country.

The Companions living in the same city assemble at the Cayenne. The young fellows eat and lodge there. Also there is the hall where the meetings are held and where are given courses of practical instruction, in the theory and art of the trade. (Translator's Note: Here in the stonecutters' and masons' trade they were instructed in drawing, geometry, stresses and strains and strength of materials and all the other technical and engineering details now confined to the architects as shown by Perdiguier in his "Book of the Companion")

The Cayenne, from the point of view of lodging and nourishment, was managed by a woman, "The Mother." History has preserved to us the names of mothers who were admirable; and numerous are those who have understood the noble mission that they had to fulfill in taking the place of the real mothers of these youths.

Let us go back some hundreds of years to the time of the diligences. As a young workman, we are leaving our native country in order to launch out on the Tour of France. The Tour of France; it is the phase of poetry: it is the adventurous pilgrimage and the wandering chivalry of the artisan. He who possessed neither house nor patrimony, was going away on the highways to seek a new country, under the shield of a great adoptive family, which does not abandon him during life nor even after death. He who aspires to an honorable and sure position in his own country at least wishes to expend the vigor of his young years and know the intoxications of active life. It will be necessary for him later to go back to the sheep-fold of the old home and accept the laborious and sedentary condition of his neighbors.

Perhaps in the whole course of his existence he will never again find more than a year, a season, or a week of perfect liberty. Ah, well, it is necessary that he finishes with this vague disquietude, which plagues him so it is necessary for him to travel. He will take up again, later on, the file or the hammer of his

fathers, but he will have the memories and the impressions of his travel in foreign countries, he will have seen the world and will be able to say to his children how beautiful and great the fatherland is. He will have made his tour of France.

The bustling life of the Tour of France, the tragic hours and the joyous moments, all that constitutes romance for each one. Although different, these romances form the mentality of our knight-errants and attach them to the Companionage by thousands of bonds, of a certain mysticism which seems to us as unexplainable.

At the time when the people were, a great deal more than they are today, attached to their own particular region, and when the development of the means of locomotion was but little for easy removals, the Companions were privileged beings.

Thanks to their innumerable centres, they possessed Mothers, Cayennes, "Hutten" and Lodges, with the means to see all and to know much. A Companion, after several years of absence, enjoyed after his return to his native village the consideration of his fellow-citizens. He was a sort of hero.

We need not be astonished that the Tour of France was an honor and a religion, which made the heart of the young apprentice beat high, and that, at each spring-time, there was a crowd of young fanatics that rushed along the great highways. The candidates went from city to city, from Cayenne to Cayenne, finding themselves, without ceasing, face to face with new and varied difficulties, appropriate to the usages, customs and needs of the regions traversed. At last, when a candidate judged that he had learned enough and when he desired to be received as a Companion, he had to execute a master-piece in order to demonstrate and prove his technical knowledge. The master-piece counted for much in the life of a workman. If he was successful, it meant glory and an abundance of Companionage rights; if he failed, it meant shame all over the Tour of France. (Translator's Note: After he was successful and became a Companion, he might return to his native village and become a master, marry and settle down for life.)

On other occasions, a master-piece might be made when a city of the Tour of France might be played for by the Companions of the same trade or calling, belonging to different rites. To win a city meant that the Companions alone of a certain rite had the right to work there. Each rite then executed in that city a master-piece which was submitted to an official jury. The rite that was the author of the better masterpiece was master of that city for a determined length of time, usually 99 years. Thus you can judge the efforts that the Companions made in order to obtain such an important right.

Since we are at this point, permit me to relate the story of a magnificent master-piece that it was given me to view on a recent journey. Some years ago there lived in the good city of Angers, an old Companion slater, Bonvons the elder, called "Angevin the Key of Hearts." His renown was as great as his talent. Many cupolas and many steeples in the whole of Anjou

attested the worth of the master. The latter had an only son, Alfred Bonvons, a received Companion, under the name of "Angevin the Heart of France." And the son promised to surpass his father in wisdom and skill. He drew, in 1913, the plans of a master-piece that he wished to execute. He departed for the front, like so many others, in 1914.

On July 18, 1916, "Angevin, the Heart of France" fell before the fort at Vaux. They never found his body.

In the deserted house the older master pursued the work, the work the son had begun. No phrase, no matter how beautiful it might be, could describe the vision of such a pure marvel in the house of the Bonvons, transformed into a Companionage museum, in the special surroundings that are created by pictures, canes, ribbons, and the thousand and one souvenirs of the Tour of France, of which each one would like the history.

The master-piece represents two cupolas super-imposed one on the other, and covered over with slate. It has for its purpose to show the art of the roofer (Tyler) and how it is capable of vanquishing, without going outside the principles of the trade, all the difficulties that could present themselves in modern buildings of the most varied forms.

This art produced the most beautiful decorative effects by the appropriate arrangement of different types and colors of slate, without having need to have recourse to metallic sheets of lead, zinc or of tin. In slate, of which the largest attained scarcely the size of my thumb-nail, are drawn again by symbolic figures, and speaking coat-of-arms, the life of the father and that of the son, with their mottoes and their hopes.

During 3,771 hours, "Angevin the Key of Hearts," living with the memory of his son, and making the master-piece of his son, cut, chipped and adjusted 7,598 small pieces of slate. All this slate is beautifully polished. Most of them have been bevelled and even hollowed, in order to make them adhere more completely on the concave or convex surfaces that they covered. Each one of them was fixed by an imperceptible point of copper. When he had finished the master-piece, as if he had put into it all his soul and all his strength, "Angevin the Key of Hearts" abandoned his tools, declined little by little, and soon rejoined in the Eternal Cayenne of good Companions, his son, Angevin the Heart of France.

You understand, then, that for a Companion worthy of the name, the master-piece is really the crowning of several years of study and of labor. The first Companion degree is given to every Apprentice, at the time of the ending of his apprenticeship, that is to say, after five years of effective labor in the yard. He has the right then to the title of "Young Man." After two years, at least, of novitiate the Young Man who has followed the courses of study in the different Companionage Cayennes, of the Tour of France, is placed in a permanent abode in order to execute the masterpiece which will consecrate him as a Companion. Do not begin to think that this is but a simple formality.

(To be continued)



SEPTEMBER ANNIVERSARIES

Frederick William II, King of Prussia, a member of the Lodge of the Three Gold Keys, Berlin, was born in that city, September 25, 1744.

Lord Brougham, Lord Chancellor of England, was born in Edinburgh, Scotland, September 19, 1778, and was an affiliate member of Canongate Kil-winning Lodge No. 2 of that city.

James Hoban, celebrated architect, who worked on both the U. S. Capitol and White House, the latter being designed by him, helped to organize and was first master of Federal Lodge No. 15 (now No. 1), Washington, D. C., September 6, 1793.

Edward Bass, first Episcopal Bishop of Massachusetts, and Grand Chaplain of the Grand Lodge of this state, died at Newburyport, Mass., September 10, 1803.

James Knox Polk, eleventh U. S. President, was raised in Columbia (Tenn.) Lodge No. 31, September 4, 1820.

Porfirio Diaz, President of Mexico (1877-80); 1884-1911) and Grand Commander of the Supreme Council of that country, was born at Oaxaca, Mexico, September 15, 1830.

Franz Liszt, noted composer and conductor, was initiated in Harmony Lodge, Frankfort-on-the-Main, Germany, September 18, 1841.

Earl Kitchener, British Field Marshal, one of the founders of Drury Lane Lodge No. 2127, London, and a past grand warden of the Grand Lodge of England, was born at Gunborough Villa, near Ballylongford, Kerry, Ireland, September 22, 1850.

Col. Robert G. Sherman-Crawford, Grand Commander of the Supreme Council of Ireland (1927-34), was born September 7, 1853, at Dublin.

James W. Good, Secretary of War in the Hoover Cabinet, and a member of the Scottish Rite at Cedar Rapids, Iowa, was born near that city, September 24, 1866.

John Philip Sousa, famous composer and bandmaster, was passed in Hiram Lodge No. 10, Washington, D. C., September 2, 1881. Brother Sousa later became a Knight Templar.

James L. Buchanan, who has been termed "America's most distinguished Freemason," received the 33rd degree at Cleveland, Ohio, September 16,

1890, becoming an active member of the Northern Supreme Council the next day. He was named dean of that body in 1929.

John H. B. Latrobe, 33°, lawyer, writer and inventor, died at Baltimore, Md., September 11, 1891. He served as Grand Master of Maryland 1870-78.

Melville R. Grant, grand almoner of the Mother Supreme Council (1921-32), and named dean of that body in 1931, became a royal and select master in William S. Patton Council No. 24, Meridian, Miss., September 20, 1902.

Theodore Christianson, U. S. Representative from Minnesota, and former Governor of that state, was born at Lad qui Parle, Minn., September 12, 1883, and is a member of the Scottish Rite at Minneapolis.

John Charles Thomas, operatic and concert singer, is a member of Ivanhoe Commandery No. 36, K. T., New York City. He was born at Meyersdale, Pa., September 6, 1890.

Roscoe Turner, noted aviator, was born at Corinth, Miss., September 29, 1891, and is a member of the Scottish Rite at Meridian, Miss.

Robert I. Clegg, Masonic editor, received the 33rd degree at Chicago, Ill., September 21, 1920.

Augustus Thomas, "Dean of American Playwrights," received the 33rd degree in the Northern Masonic Jurisdiction, September 17, 1923.

Edwin Denby, Secretary of the Navy in the Harding Cabinet, received the 33rd degree at Boston, September 16, 1924.

Charles P. Taft, newspaper publisher and philanthropist, received the 33rd degree at Pittsburgh, Pa., September 15, 1925.

W. W. Atterbury, president of the Pennsylvania Railroad, and a member of Colonial Lodge No. 631, Philadelphia, died in that city, September 20, 1935.

Lord Cornwallis, Deputy Grand Master of the United Grand Lodge of England, died at Philiphaugh, Selkirk, Scotland, September 26, 1935.

John Philip Sousa, famous composer and bandmaster, was passed in Hiram Lodge No. 10, Washington, D. C., September 2, 1881. Brother Sousa later became a Knight Templar.

James L. Buchanan, who has been termed "America's most distinguished Freemason," received the 33rd degree at Cleveland, Ohio, September 16,

Allen T. Treadway, U. S. Repre-

sentative from Massachusetts, was born at Stoenbridge, Mass., September 16, 1867, and became an active member of the Northern Supreme Council, September 28, 1933.

James C. Penney, president of a chain-store system, was born at Hamilton, Mo., September 16, 1875, and is a member of the Scottish Rite at Salt Lake City, Utah.

James H. Price, Past Grand Master of Virginia, and Lieutenant Governor of that state in 1934, was born at Ronceverte, W. Va., September 7, 1881.

Leon M. Abbott, Grand Master of Massachusetts (1917-20), received the 33rd degree in the Northern Masonic Jurisdiction, September 18, 1906. On September 23, 1909, he became an active member of the Supreme Council, and in September, 1911, was elected lieutenant grand commander, becoming grand commander, September 21, 1920.

Thomas L. James, Postmaster General under President Garfield, and a member of Hamilton (N. Y.) Lodge No. 120, died September 11, 1916.

Robert I. Clegg, Masonic editor, received the 33rd degree at Chicago, Ill., September 21, 1920.

James B. A. Robertson, former Governor of Oklahoma, was raised in Chandler (Okla.) Lodge No. 58, September 18, 1900. On September 6, 1905, he was exalted in Chandler Chapter No. 51, R. A. M.

Charles Ramm Kennedy, noted playwright, received the 33rd degree in the Northern Jurisdiction, September 18, 1923.

Dr. Arthur C. Parker, a full-blooded Seneca Indian, received the 33rd degree in Northern Masonic Jurisdiction, September 16, 1924. He is also a Knight Templar and a member of the Royal Order of Scotland.

James J. Davis, U. S. Senator from Pennsylvania, and former Secretary of Labor under three Presidents, received the 33rd degree in the Northern Masonic Jurisdiction, September 16, 1930.

George II, King of Greece, was initiated in Wallwood Lodge No. 5143, London, England, September 16, 1930, serving as master 1933-34.

LIVING BRETHREN

John G. Richards, former Governor of South Carolina, and a member of Barron Lodge No. 261, Heath Springs, S. C., was born at Liberty Hall, S. C., September 11, 1864.

James L. Buchanan, who has been termed "America's most distinguished Freemason," received the 33rd degree at Cleveland, Ohio, September 16,

MEFT IN STONE OF IRBY

The Grand Council of Royal and Select Masters of North Carolina held its summer assembly in the Great Smoky Mountain National Park on

September, 1936]

MASONIC CRAFTSMAN

July 20, 1936. It is believed to have been one of the largest meetings of Cryptic Masons held in that state.

A unique feature of the assembly was its meeting-place, which was in a stone quarry on top of Heintooga Gap at an altitude of 5,500 feet. A picnic supper was served to 200 participants on top of the mountain.

Grand Master T. Troy Wynche, of Waynesville, N. C., announced that he hoped that an annual open-air assembly would become national in scope among the various grand councils of Royal and Select Masters, and that the assembly held on top of Heintooga Gap would be made also an annual affair by the Grand Council of the Royal and Select Masters of North Carolina.

The other grand officers present were: W. R. Smith, grand recorder; Junius S. Stearns, grand conductor of the council; Andrew S. Melvin, grand steward, and the Rev. Albert New, grand chaplain; also, Past Grand Master H. G. Etheridge and Provincial Grand Master C. B. Hosaflook.

Grand officers were present from the grand councils of the following states: South Carolina, Ohio, Florida, Kentucky, Pennsylvania, Tennessee, Mississippi, Indiana, Maryland, Iowa, New Jersey, and New York.

Other distinguished visitors from North Carolina were: Roy F. Ebbs, past grand master of the Grand Lodge of North Carolina; Luther T. Hartsell, Jr., grand high priest of the grand chapter; Charles M. Gueth, grand past sojourner; Charles H. Pugh, grand Royal Arch captain, and Thomas J. Harkins, 33°, sovereign grand inspector general in North Carolina of the supreme council, Southern Jurisdiction of the Scottish Rite.

Letters and telegrams expressing fraternal greetings and regrets at not being able to be present were received from a number of notables of the Masonic fraternity.

A VETERAN PASSES

Thomas Lees, 33°, of Hamilton, Ontario, a member of the Supreme Council, Ancient and Accepted Scottish Rite of Canada since 1910, passed away July 23, 1936, at the age of 95 years, five months and 29 days. He had been a Mason 73 years.

He was almoner of the Scottish Rite Bodies in Hamilton, and took an active part in conferring the Scottish Rite degrees. He was also a Knight Templar.

As one lamp lights another nor grows less, so nobleness kindleth nobleness.—From *Dome of Library of Congress*.

LAFAYETTE—A COMMENT

By A. J. P. TAYLOR

All ages have had their soldiers of fortune, carving their careers with their swords; the soldier of liberty, specializing not in wars, but in revolutions, and fighting not for his own supper was served to 200 participants on top of the mountain.

Grand Master T. Troy Wynche, of Waynesville, N. C., announced that he hoped that an annual open-air assembly would become national in scope among the various grand councils of Royal and Select Masters, and that the assembly held on top of Heintooga Gap would be made also an annual affair by the Grand Council of the Royal and Select Masters of North Carolina.

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Grand officers were present from the grand councils of the following states: South Carolina, Ohio, Florida, Kentucky, Pennsylvania, Tennessee, Mississippi, Indiana, Maryland, Iowa, New Jersey, and New York.

Other distinguished visitors from North Carolina were: Roy F. Ebbs, past grand master of the Grand Lodge of North Carolina; Luther T. Hartsell, Jr., grand high priest of the grand chapter; Charles M. Gueth, grand past sojourner; Charles H. Pugh, grand Royal Arch captain, and Thomas J. Harkins, 33°, sovereign grand inspector general in North Carolina of the supreme council, Southern Jurisdiction of the Scottish Rite.

Letters and telegrams expressing fraternal greetings and regrets at not being able to be present were received from a number of notables of the Masonic fraternity.

MASONRY'S STANDING

To judge Masonry's "standing" by the social position it holds in the community would be equally bad as doing so from its financial position, as that Masonry knows no class and is not "class-conscious." Men of all classes may join in the practice of Masonic virtues provided they believe in one Supreme Being and live clean, moral lives, and can afford to meet the financial responsibilities the Craft lays upon them without detriment to those depending upon them.

Mt. Tabor Lodge has met in four different lodge rooms during its 89 years of existence: in Maverick Square, Central Square and Meridian Street, all in East Boston; it is now holding its meetings regularly in the Masonic Temple, Boston.

Among the interesting incidents connected with his Masonic association, Bro. Parker, who is active and alert, keeps himself fully abreast of the times, records that Freemasonry has prompted him to contribute one-quarter of all his income earned from 1868 to 1936—68 years—to the Craft and to others who were not Masons nor bigoted in matters of religion. He has met Masons in all parts of the world living up to their obligations.

fellow-men; in a word, their influence for good.

Masonry, like other institutions, gathers "black sheep" into the fold, and, unfortunately, it is by these that men are prone to judge it, but unlike most members, and should therefore admit a minimum of these who would bring discredit to it. For the presence of this minimum the onus is primarily laid on the nominators to satisfy themselves that the credentials of a candidate for whom they are making themselves responsible are in compliance with the requirements of the Craft, and who will in consequence maintain the "standing" of the Craft.

—London Freemason.

Robert Graham Crockett, youngest man ever to receive the Master Mason degree in Centennial Lodge No. 491, Erwin, Tenn., presented his petition to that lodge on the day after reaching his majority, November 1, 1936.

A VETERAN REMINISCES

Brother Jefferson H. Parker, 80, and a member of Mount Tabor Lodge, Boston, Massachusetts, sets forth some interesting data in a letter to THE CRAFTSMAN:

In 1847, his grandfather, Joshua Dunbar, was made a Mason; in 1862-34, his uncle, Fred W. Dunbar was master of a lodge, the only one in its history to serve for three years. Later, this same man's son was raised in Mt. Tabor Lodge. His brother was raised in Gate of the Temple Lodge.

James Sanderson, of Mt. Tabor Lodge, married Anna Dunbar, who was worthy matron of Mystic Chapter, East Boston. Brother Sanderson being worthy patron at the same time.

Bro. Parker's sister, Elizabeth (Parker) Simmons, was the daughter of a member of Mt. Tabor Lodge, and Jefferson H. Parker was himself raised in the same lodge on June 25, 1874, by William D. Barrett.

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A particularly pleasant memory is that of the period 1897-1902, when in the Smoky Mountains of North Carolina, he found a strong spirit of brotherly love, and was made a member of "the family" in what he describes as a lodge meeting "in the crudest and plainest lodgeroom one could ever imagine, except it be out in the woods or in a cave, as in the beginning." He says "all the best men in the South were Masons" and their feelings were demonstrated delightfully to him many times when he was there.

Bro. Parker remembers well events during the Civil War, 1861-5, and since. He says that as he grows older he has noticed a tendency to "high-hat" on the part of some brethren, and remarks, "some of us can go back to the Archbishop of Canterbury in Queen Elizabeth's time, when one of my namesakes rebuked her for being 'kit-tish' with two different lords at the same time; the youngest one had to die for his foolishness; and she is said to have loved him the most of all. But a red-headed queen could do as she liked at that time."

This veteran Mason says he was attracted to "the Masons" at the early age of 10, when relatives related many good things done by the Masonic order.

Bro. Parker believes the best thing that has come to the Craft during recent years is the Order of DeMolay for boys. Their work at an invitation meeting in Mt. Tabor Lodge was, in his words, "100% perfect."

His faith in the permanence of Freemasonry is unbounded, believing as he does that the organization will stand impregnably against any assaults made upon it from any source. His advice to present day Masons is to "cut out all frivolous extravagance, ladies' nights, etc., and give the money spent there to the poor brethren who are out of work and can't get it."

BICENTENARY OF

ST. JOHN'S LODGE,

PORPSMOUTH, N. H.

St. John's Lodge No. 1, A. F. & A. M., of Portsmouth, N. H., celebrated its 200th anniversary during the week of June 21, 1936, by an extensive program. The exercises began with the opening of the lodge in a Special Communication at 9:45 A.M. on Sunday morning, June 21, for the purpose of attending the annual Masonic service at St. John's Church. This service, attended by nearly 600 Masons, was inaugurated by the lodge 181 years ago when the church was hallowed Queen's Chapel and presided over by the Rev. Arthur Browne, the minister who married Gov. Benning Wentworth and Martha Hilton, referred to in Long-

fellow's poem of Lady Wentworth. The sermon for the present occasion was delivered by the Rev. Percy T. Edrop, Dean of Christ Church Cathedral, Springfield, Mass.

On Sunday evening, a religious service was held in the Masonic Temple, Portsmouth, N. H., which was attended by an audience which taxed the capacity of the Temple. The principal speaker was the Rev. Arthur McCarter Dunstan, Grand Chaplain of the Grand Council of New Hampshire. He was followed by three other ministers, including the Rev. William Porter Niles, Grand Chaplain of the Grand Lodge of New Hampshire. The Portsmouth Masonic Choir of twenty-two voices furnished the music under the direction of Mr. Ernest P. Bilbrick.

The First, Second, and Third degrees were conferred on the evenings of June 22, 23, and 25, respectively. The officers of the lodge were costumed to represent two periods of the lodge's history. During the First and Third degrees, they were clothed as of the period of 1736, and in the Fellowcraft degree, in accoutrement of a later period.

To make the occasion more realistic, noted Masons of the period were impersonated as visitors to the lodge,

among whom were Gov. Benning Wentworth, and Robert Thominson, commissioned Provincial Grand Master of New England on April 20, 1737; John Concapat and Okah Tubbee, members of the Onieda and Choctaw tribes of Indians who were visitors to the lodge in the long ago; also Henry Price, Past Provincial Grand Master, and Hugh McDaniel and Robert Jenkins, Past Masters of St. John's Lodge of Boston. Mr. Charles I. Pettingell of Amesbury, Mass., and Mr. Allan M. Wilson, Past Grand Master of the Grand Lodge of New Hampshire, delivered addresses at the conclusion of the conferring of the First and Third degrees.

Designated as Grand Lodge Day, June 24 was replete with a program continuing from 2 o'clock, P.M., to 11:00 P.M. Among the distinguished visitors present were Messrs. Halsey C. Edgerton, Grand Master of the Grand Lodge of New Hampshire; Harry M. Cheney, Grand Secretary and Past Grand Master of the Grand Lodge of New Hampshire; Grand Masters Claude L. Allen of Massachusetts, Albert Knight of Rhode Island, William John Ballou of Vermont and Dr. William Moseley Brown, Past Grand Master of the Grand Lodge of Virginia.

Mr. Cheney addressed the afternoon session on the subject, "The Background of Old St. John's Lodge," and Dr. Brown was the principal speaker

during the evening part of the program.

The program ended June 26, with an entertainment and banquet for the ladies, which was attended by nearly five hundred guests and members of the lodge.

St. John's Lodge No. 1 was chartered by Henry Price, June 24, 1736. The letter which was sent from this lodge of Portsmouth, N. H., petitioning for this charter under date of February 5, 1735, is preserved by the Grand Lodge of Massachusetts. On the date of June 24, Mr. Albert Knight, Grand Master of Rhode Island, brought with him the Tercentenary Bible which is sent forth by the Grand Lodge of Rhode Island on a mission of good-will to the Grand Jurisdictions of the United States of America and elsewhere. This Bible was used on the altar during the program of that day.

LODGE ROOM PLAYS

Three dramatic plays for lodge room presentation, none of which require costumes, a stage or scenery, have now been made available to American Freemasonry by THE MASONIC SERVICE ASSOCIATION.

"The Greatest of These"—in One Act—has been produced hundreds of times in as many lodges during the past two years. "He That Believeth"—in Two Acts—has had almost as many presentations, although now just one year old. Now the Association has issued "Greater Love Hath No Man"—in Three Acts.

Lodges which have produced one or more of these plays note the following results:

The Play puts from twelve to twenty brethren to work on an interesting Masonic task, which invariably enthuses those who take part, and the lodge gains reputation in its immediate vicinity; invitations from sister lodges to "come and put it on for us" always follow a presentation. The plays are not only interesting and dramatic, but teach fundamental Masonic lessons, the more strongly that they do not "preach".

The one act play is concerned with charity, and tells a touching little story of how bread cast upon the waters returned after many days to bless a lodge. The two act play has prayer and the providence of the Great Architect for its motif; many a brother has gulped down a lump and reached for his handkerchief during the startling second act. The three act play has the power of brotherly love for a theme; it develops this in two parallel lines during the action, with an ending at once dramatic and satisfying.

JOHNSON BIDS MASON'S AID CIVILIZATION

Masons throughout the world have an urgent duty to lead in saving civilization from threatened collapse under the burden of dictatorships and intolerance, according to Melvin M. Johnson of Boston, Most Puissant Sovereign Grand Commander of the Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction of the United States, in his allocution.

"In these days," he declared, in various parts of the world, there are leaders of great numbers of men who are encouraging atheism, not the worship of God; selfishness, not altruism; intolerance, not toleration; hostility, not neighborliness; hate, not love. The world is in serious danger.

A departure from the ideals and principles upon which the civilization we have known has been built will cause it again to crumble, as in centuries long past. Unless those ideals which are the landmarks of civilization can be preserved to actuate the impulses of the leaders, and through them the majority of mankind, our children and our children's children are destined to a repetition of the darkness of the Middle Ages. It would bring back those ancient days of which we read in history, when the great civilizations of the world toppled and fell.

"It is true that the tide has always come back, but misery and chaos have spread everywhere when it has receded, and have persisted until the flood again approached. Can such a terrible disaster be stayed? Congresses, legislatures and parliaments may meet and pass statutes galore; dictators may impress their will upon great peoples; but only the moral conscience of the whole people, inspired by enlightened leaders, will save them.

"There are well over 3,000,000 Freemasons in the United States. More than 500,000 of them belong to the Scottish Rite, including the vast majority of the leaders of Masonic thought and action. Their influence is a far from negligible factor in the community.

"It is a part of our responsibility, as those counted among the leaders of the craft, to see that the ideals for which our fraternity and rite stand are not only propagated among our membership, but are made an integral part of the life of the community, the nation and humanity at large.

"There are needs at the moment which each individual interprets from his own personal viewpoint and surroundings. But no needs are more general than the restoration of human faith, of confidence of men in themselves and their fellow men, in their sincerity, their honesty, their altruism

and the promotion of the brotherhood of all mankind.

"Here, then, lies Freemasonry's greatest duty and opportunity. It has selected those ideals which are unchangeable landmarks, the total of which is summarized in the maxim 'Brotherhood of man based upon the Fatherhood of God.'

The Northern Scottish Rite leader also announced plans for attendance at from 50 to 75 leading American Masonic affairs this fall.

The Grand Lodge of Scotland will hold its bi-centenary celebration Nov. 23 to Dec. 4 in Edinburgh. King Edward VIII will become Patron. He was to have been installed as Grand Master Mason of Scotland, an honor customarily bestowed on the Prince of Wales. Since he has succeeded to the Throne, the rank of Grand Master Mason will be given instead to his brother, the Duke of York, the King becoming Honorary Past Grand Master. This ceremony will be held on St. Andrews' day, Nov. 30.

Just before that, the National Grand Lodge of Sweden, of which King Gustav is Grand Master, will entertain at a special meeting in Stockholm for Masonic representatives from the United States. Sovereign Grand Commander Johnson and other leaders, from both the Northern and Southern Jurisdictions in this country, will attend both affairs.

300-YEAR-OLD BIBLE

The Tercentenary Bible, property of the Grand Lodge of Rhode Island and which is being sent to the various Grand Lodge Jurisdictions of the United States and elsewhere, has thus far rested upon the altars of the following grand lodges: New Hampshire, Michigan, Pennsylvania, Iowa, Nebraska, Nevada, North Dakota, Montana, and Wyoming.

This old Bible was used on the altar of St. John's Lodge, Portsmouth, N. H., on June 24, 1936, one of the days of the celebration of the 200th anniversary of that lodge. Mr. Albert Knight, Grand Master of Rhode Island, was a guest of the Lodge on that occasion and brought the Bible with him.

LATE MASON

ENDOWS LIBRARY

The late Joseph Shelby McIntyre, Sovereign Grand Inspector General in Missouri of the Supreme Council, Scottish Rite, Southern Jurisdiction, bequeathed \$1,000 to the Scottish Rite of St. Louis, Mo. The money is to be invested and the proceeds distributed as follows:

One-third of the income is to be used

for the purchase of Masonic books for the local Scottish Rite library, and the remaining two-thirds is to pay the annual dues of one or more worthy distressed brethren of the Scottish Rite.

Mr. McIntyre passed away June 17, 1936.

PORLAND, ORE.

The Scottish Rite bodies of Portland, Ore., opened their fall session, September 1, 1936. The occasion was marked by the annual homecoming program, a feature of which was music rendered from the Wurlitzer three-manual organ recently installed by Portland Bodies. William Robinson Boone, 32°, K.C.C.H., organist and director of the chorus, was in charge of the music numbers.

Among the distinguished guests was Louis G. Clarke, Inspector General in Oregon of the Supreme Council, Southern Jurisdiction, Scottish Rite.

CANADIAN SUPREME COUNCIL

The Supreme Council of Sovereign Grand Inspectors General of the Ancient and Accepted Scottish Rite of Freemasonry of Canada will hold its annual session in the Masonic Temple at London, Canada, commencing October 6, 1936. W. H. Wardrobe, 33°, and Mr. W. H. Davis, 33°, are, respectively the Sovereign Grand Commander and the Secretary General of the Canadian Supreme Council.

GLAMIS, SCOTLAND

Glamis, a village and Parish of Fife in eastern Scotland, with a population of about 1,500 people, is rich in historical events extending back many centuries. The chief traditions of the village and parish center around the sculptured stone structure of an old castle, presumably a memorial to Malcolm II, and which dates back to the 11th century when Macbeth, a Shakespearean character, was thane of Glamis. Several of the early Scottish Kings occupied old Glamis Castle as a residence, among them Alexander III and Robert II.

But the annals of Freemasonry will add a new royal page to the tradition of the village and parish of Glamis, for it was in Lodge Glamis No. 99 where, on June 2, 1936, the Duke of York became a member of Scottish Masonry by affiliation, as a preliminary step to his being made Grand Master Mason of Scotland on November 30, 1936.

Freemasonry brings men of every rank and walk of life together, as men and men only, as perhaps no other institution does. Around an altar, they become brothers and learn of those principles of such deep concern to them as individuals and as members of

society. The Duke of York and the members of Glamis Lodge No. 99—made up chiefly of local workmen—exemplified some of those principles in the ceremony held in this village.

The Duke was conducted about a small, unpretentious lodge room by two workingmen members—Senior Deacon Alexander Young and Junior Deacon James Kennedy. Although the Duke's affiliation took place at a special meeting of the lodge, there was no special dispensation of procedure. He came before the lodge in the same manner and attitude of the ordinary supplicant humbly seeking admission, and he thus became an affiliate after taking the customary obligation, administered by Mr. James Beattie, a rural postman.

NEW BOLIVIAN OFFICERS

The Supreme Council, Ancient & Accepted Scottish Rite, of Bolivia recently completed the fifth year of its existence. It was through the efforts of William A. Hermanowicz that this organization came into being and has prospered. In fact, Freemasonry in general in that country has made remarkable strides. Bro. Hermanowicz, who served the Supreme Council as Grand Commander for these five years, was recently re-elected to that office, but on account of ill health, felt it imperative to decline. He, however, will continue as the representative of the Mother Supreme Council near the Supreme Council of Bolivia.

Following the ceremony the distinguished affiliate then took his seat at the right of the Master of the Lodge, Mr. Beattie, the postman, amid applause, and Mr. Harvey read the following telegram from the Grand Master Mason, Sir Ian Colquhoun: "Grand Lodge send warm fraternal greetings to new affiliate, and welcome his entrance to Scottish Freemasonry."

Following the ceremony the Duke had tea with the lodge officers and distinguished visitors, after which he returned to Glamis Castle, where he was a guest.

The Duke of York has been a Mason since 1919, and is now Pro Grand Master for Middlesex and a member of the United Grand Lodge of England.

The Prince of Wales was to have been installed Grand Master Mason of Scotland at the celebration of the 200th anniversary of Scottish Freemasonry on November 30, 1936, but because of his changed circumstances upon his ascension to the Throne, Albert, Duke of York, consented to become the Grand Master Mason of Scotland.

MASONIC COMMENT ON SPAIN

A letter from an official of one of the Supreme Councils of the Scottish Rite in Continental Europe comments in part as follows upon the social and religious conditions in Spain:

"Civil war is the worst of all wars and fighting between brethren is the most awful of all things. Religious wars are now succeeded by social wars. Instead of fighting for two different

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MASONIC CRAFTSMAN

of the nations which it dominates. It imposes on them also the foreign policy of its choice. Witness these documents:

"Two secret Masonic publications—*Acacia* and *Under the Triangle*—have been charged with propagating the 'watch order' of the lodges in which the relations between France and Italy are involved.

"This 'watch order' has been elaborated by the Grand Commander and the Grand Master of the Grand Orient of Italy. Mr. Nathan and Mr. Mario Rygier of the Italian *Human Right*.

"Here is the 'watch order': 'France ought not to enter into relations with Italy as long as Fascism is not overthrown.'

The so-called "Italian Human Right" would appear to be pure fiction of the writer of the above statement. Furthermore, the falsity of the charge is evident from the very fact that Freemasonry, either regular or irregular, has not existed in Italy since Mussolini issued his decree suppressing it a decade or more ago.

Quoting further from the article appearing in French papers, the writer states:

"All the events of the last few months are clarified and linked with a rigorous logic; the offensive against Laval when he had concluded a treaty of alliance and of friendship with Italy; the ambuscade organized by England who during the months has seen with a faint indifference two hundred thousand Italians, accompanied by an enormous amount of supplies, pass through the Suez Canal; the sudden and unexpected mobilization of the English Fleet in the Mediterranean when the Italians no longer were able to retreat without losing face; the absolute concordance between the action of the fighting front and that of the English Government . . .

"It is the international organization of lodges which has exacted from the radical party the offensive against patriotic leagues, documents, deeds, and dates show it preemptorily—but no documents or deeds are shown; neither is it stated where they are to be found.

"The lodges communicate among themselves by a secret publication, entitled *The Chain of Union*. It cannot be found, however, in the national library, which is the legal place for it. It is no longer in circulation." If it is no longer in circulation, how can communications be had by that medium?

The article also states that the "watch order" was propagated rapidly, which there are no foundations in fact. Form the link between Freemasonry and the profane world."

Territory. The event was further marked by the presence of three grand masters, representative of the Grand Jurisdictions of Australia, and by the fact that the date was the 9th anniversary of the opening of the federal parliament in Canberra by the Duke of York on May 9, 1927.

The ceremony of dedication was performed by the grand master, Lord Gowrie, Governor General of New South Wales.

At the conclusion of the ceremony Lord Gowrie said, in brief: With its Parliament, churches, and scientific institutions, the federal capital, though small in stature, was growing in importance every day, and that it was becoming the center of thought in the Southern Hemisphere. Tonight, he said, they had dedicated another important structure which added to the importance of the Federal City—a Temple where men of all shades of opinion can lay aside their differences, and go away from it heartened to meet the difficulties of the present trouble-

NEW SOUTH WALES

An historic event in the annals of Freemasonry in New South Wales, Australia, took place May 9, 1936. The grand lodge of that jurisdiction met in an Occasional Communication for the first time in Canberra, the capital, and there dedicated the first Masonic temple erected in the Federal

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OSCULATION PLUS

A flashy sports car, with two occupants, appeared hurtling zig zag across the road toward the golf club, side-swiping two telegraph poles and finally landing "ker-bang" against the caddy house.

The young woman struggled somewhat shakily out of the topsy-turvy car, dabbed her cheeks, powdered her nose and, regaining her composure, remarked to her disheveled companion:

"Well, Jimmy, that was one swell kiss anyhow!"

ALWAYS OVERDRAWN

Speezer: "How do you spend your income?"

Spang: "About thirty per cent for shelter, thirty per cent for clothing, forty per cent for food, and twenty per cent for amusement."

Speezer: "But that adds up to one hundred twenty per cent."

Spang: "That's right."

DOWN AND OUT

Old Lady (at swimming pool): "I say, life guard, what is about the longest a person has stayed under water?"

Life Guard: "Oh, about five minutes, madam."

Old Lady: "Well, there's a man over there who's easily broken the record. I've been timing him, and he's been down eight minutes now."

SEND DIRECTIONS

A blackmailer addressed a letter to a banker, saying that he must pay \$25,000, or have his wife kidnaped. By mistake the letter was delivered to a poor laborer, who answered:

"I ain't got a dollar, but am interested in your proposition."

NEW DEAL SPENDING

An aged Scotch woman in our town recently applied to the Welfare Department for an increase in her weekly relief pay.

"But my dear woman," protested the Director, "you already draw the limit."

"Hoot Mon," exclaimed she in exasperation. "That may be, but I canna save on it."

MEASURE OF DISTANCE

Woozie: "What day is today?"

Floozie: "Tuesday."

Woozie: "Good gosh, I'm late."

No great thought, no great object, satisfies the mind at first view.—Abel Stevens.

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